

HULL'S CRUCIBLE.

"And the fire shall try every man's work: of what sort it is."

Vol. VI.

18 Eliot Street, Boston, For the Week Ending June 23, 1877.

No. 25.

Selected Poetry.

OH! CLING TO THE EARTH.

Oh! cling to the Earth, though its sunshine and roses
Of flatter the heart, in Life's innocent morn,
Though its sunlight is lost as each cloud interposes,
And Life's smiling rose-buds have many a thorn,

Yet cling to the Earth—'tis an Earth of God's making—
And freighted by Him with its evil and good;
He hath given the thirst which its waters are slacking;
He hath made thee to hunger and given thee food.

He hath made thee of Earth; and all He hath given
To bless thee, and love thee, and cherish thee here,
To sustain thee through life and to guide thee to Heaven,
Are fashioned like thee, of the Earth's rolling sphere.

The flower-sprinkled Earth, with its bright gushing fountains,
Its grain-burdened fields, and its green grassy moors,
Its vine-clustered hills, and its snow-mantled mountains,
Is of thy own lineage—its Father is yours.

The ever-green tree and the flower of the wild-wood
Are flesh of thy flesh, and are bone of thy bone;
They have nurtured thy youth—they have blessed thee in child-
hood,

And even from Death will reclaim thee—their own!

Then cling to the Earth! 'tis thy father, thy mother,
'Twill wake thee to life from thy sleep in the tomb;
Its flowers be thy sisters—its oak be thy brother,
Its showers and its sunlight shall quicken thy bloom.

Not only thy spirit shall rise from its leaven,
Thy flesh and thy lifeblood shall know the new birth;
In blossoms and flowers shall they look up to Heaven,
And in verdure and perfume still cling to the Earth.

'Tis said that the souls of the happy departed
Love ever to cling to the long-cherished hearth;
Then why should the living, the fond and true hearted,
Affect to despise God's own beautiful Earth!

Let us cling to the Earth! 'tis freighted with treasures
Which God in his bountiful goodness hath given;
Let us eat of its stores—let us drink of its pleasures,
On Earth build the hopes we raise toward Heaven.

LYRA.

Polemics.

Entered, according to Act of Congress, in the year 1853, by
STEPHEN PEARL ANDREWS,
in the Clerk's office of the District Court of the United States for the Southern
District of New York.

LOVE, MARRIAGE AND DIVORCE.

—AND—

THE SOVEREIGNTY OF THE INDIVIDUAL.

A DISCUSSION BY HENRY JAMES, HORACE GREELEY

AND STEPHEN PEARL ANDREWS: INCLUDING

THE FINAL REPLIES OF MR. ANDREWS,

REJECTED BY THE TRIBUNE.

CHAPTER X.

(CONTINUED FROM OUR LAST.)

MR. ANDREWS' REPLY TO MR. GREELEY.

REJECTED BY THE TRIBUNE.

HORACE GREELEY:

I might insist that leading positions in my last article are not replied to at all in yours. I will content myself, however, with noticing what is said and suggested by you.

First, then, believe me, it was by oversight, and not intentionally, that I included "Freedom from State Systems of Religion," among the kinds of freedom which you had assigned to the broader designation of "the Sovereignty of the Individual." It so obviously belongs in the same category, that you must confess the mistake was a very natural one. I observe now, however, that the grouping of the various applications of the doctrine was mine own and that I was wrong in attributing it, in its full, logical, and legitimate extension, to you. It was not until you directed my attention to the point, that I discovered that, while your approbation is given to just those developments of Freedom which have, up to the present time, been accredited and rendered popular in the world, you classify under the obnoxious "Sovereignty of the Individual" those varieties, and those only, which are, as yet, unpopular,

or against which you happen to have a personal prejudice. This species of reasoning, though not very rare, I believe, is still so little understood by me, that I do not even know the scientific name by which to designate it. Excuse me, then, that I did not perceive why Free Trade comes under, the head of the Sovereignty of the Individual (or the general right to do as one chooses), and Freedom of the Press not so: why there is a similar difference Freedom of the Affections, and Freedom of the Conscience, or of the Intellect.

I certainly thought you held the Kossuthian doctrine of national Non-Intervention. You set me right, and say you "deplore the absence of competent tribunals to adjudicate questions of International difference," etc. Here you obviously do not speak of a mere advisory council, each nation being free to accept or decline the recommendation, but of an actual Court. "Tribunal" "Competency," and "Adjudication," are well-known technicals of the so-called "administration of justice." They always relate to the functions of a body having power to enforce its decrees. There is no Court without a Constable, no Sentence without a Sanction, no Judiciary without an Executive! The Constabulary of an International tribunal must be the united Armies and Navys of the majority of the combined powers. Any other notion of such a Court is nonsense. Now, dare you affirm, in the face of the American people, that you would favor the surrender, by solemn treaty, into the hands of such a tribunal, representing the national policy of Austria, Russia, Spain, Portugal, Rome, Naples, etc.—the majority of nations in Christendom even—the right to adjudicate for the United States all the international questions, even, which they might themselves individually provoke with us, and to enforce such decisions by their combined power? You say such a Court would have prevented the Mexican war. Yes, as order reigns at War, saw. Give up, I beseech you, the search after the remedy for the evils of government in more government. The road lies just the other way, toward Individuality and Freedom from all government. The evil in the case of the Mexican war, lay in the stupendous folly which authorized James K. Polk, of Tennessee, by a stroke of his pen to set 30,000,000 of men to cutting each other's throats—to begin the next morning—for no cause which would have induced one of them to do any thing of the kind on his own responsibility. It is the inherent viciousness of the very Institution of Government itself, never to be got rid of until our natural Individuality of action and responsibility is restored. Nature made Individuals, not nations; and while nations exist at all, the liberties of the Individual must perish.

But the kind of intervention you advocate between nations, bad as it is, is no parallel, as you seem to think it, to that unsolicited and impertinent interference between Individuals, which you defend and I denounce. What would you say to an International Tribunal which should arrogate jurisdiction to itself over nations who have never consented to, and who wholly repudiate, its interference—basing its usurpation on the assumption that somebody must look after the International morality? Further still, fancy Mr. Greeley signing a treaty to give to Austria, Naples, etc., the right not only to settle differences between us and other nations, but to forbid us, also, to have relations of friendship or commerce with more than one other nation, for example; and generally to regulate, not merely our foreign but our purely private affairs as well, by prohibiting whatever in the judgment of that tribunal was setting a bad example before the other nations of the earth! No, thank God! nations have not fancied it necessary to sink their individuality in a mass, as Individuals have done, granting to numerical stupidity and stolid mediocrity the right to suppress Genius, and Enterprise, and Free

Thought, and Superior Development. To this national freedom from an overruling legislation, the world owes the height to which a few nations have attained, will react on the others, and finally develop the whole earth. No, Sir, ten Individuals in the world, who had thoroughly comprehended their own absolute right to Freedom, and vindicated it as against the impertinent interference of legislation would be worth, as an example and as a power for good, all the international tribunals there might be in the Universe.

I claim individually to be my own nation. I take this opportunity to declare my National Independence, and to notify all other potentates, that they may respect my Sovereignty. I may have to fight to establish my claim, but the claim I make, and sooner or later I will come to the recognition of it. You have notified me that you will resist it. I will conduct the war with you, if possible, by the pen. If you determine to resort to other weapons, I will adjust my defense to the nature of the onset.

The State is to you something other than what I have called it—a mob—because you believe that the heat of passion and lust of gain may blind men in judging their own conduct, and not so in judging the conduct of others. If this is good for any thing, as a Principle, it must be of reciprocal and universal application. Let us take a case and try its operation. John Smith and Sally Smith, after years of miserable experience, and horrid example, too, as I should say, amicably conclude to separate, do separate, provide for their children by some appropriate arrangement which removes them from a daily scene of sickening and vitiating contest, and each unites with a new partner, and all the parties feel conscious that they have added infinitely to their happiness and well-being; but you, on your principle, that somebody else, who is not blinded because he has no interest in the matter, can decide better than they, interfere, and decide for them that they were led by a shade of passion, which you define to be lust, into their new relations; denounce them in your newspaper, and invoke the mob, and send them all packing to the calaboose. Very well, so far; but now for the next application.

Upon the same principle, I can judge better than you can of the purity of your motives in this very act, and I determine that you were influenced by an undue desire to increase the popularity of your journal, by parading your zeal for the current morality of the day, and that such an example of the venality of the Press is extremely vitiating to the public mind. My impartial position for judging authorizes me to judge and to punish you for deviating from my judgment. Hence, I resort to the mob, and burn down your printing-office, or throw your types into the ocean. Now, then, how is your mob any better than my mob—except that yours is called "the State?" Do you find it in the distinction you attempt to establish between freedom of utterance and freedom of action—one of which is to be tolerated and the other not? That would only be to turn my vengeance from you personally to the passive instruments of your opinion—the juries and prison-keepers.

You, too, desire "the harmonizing of Freedom with Order, but not through the removal of restraint upon vicious appetite; the harmonizing of Desire with Duty—not through the blotting out of the latter, but through the chastening, renovating, and purifying of the former." Very well; but how? According to you, through a system of mutual espionage, suppression, and constraint; from which I dissent. You say, also, however, through "the diffusion of light and truth with regard to our own natures, organizations, purposes, and that Divine law which overrules and irradiates all." To this I agree. Choose, I beg of you before you write again, between the two systems, which are as opposite as light and darkness. But this harmonizing will never come by any system through the tempering

and modifying of Desire alone; it demands equally the softening and liberalizing of Duty, since "To the pure all things are pure." We differ, perhaps, both as to the source whence a healthful restraint must emanate, and as to the amount of restraint which is healthful.

You think there is no such radical difference between us as to the right of Self-Government, because, you say, I acquiesce in the imposition of restraint upon the lunatic, the thief, burglar, counterfeiter, forger, maimer, and murderer. If I do, it is as the tempoary necessity of a false and bad social system, which makes such characters, and must, therefore, take care of them. It is your duty I think, to advocate a Maine Liquor law as long as you advocate compelling a woman to bear a drunkard's child, with a drunkard's vitiated appetites from the hour of quickening into life. Can you perceive no difference between my making this admission of your duty relative to a prior wrong, and advocating the whole system as a right system, as you do? I would, like another man, enforce the barbarous discipline of the camp in time of war, if war must be; but that should not hinder me from insisting that war itself is a great folly and had much better be replaced by amicable relations and the interchange of reciprocal benefits between the contending people. I beg of you to endeavor to master, and to keep always in mind, the distinction which I drew in my last between Principle and Expediency. Is it possible that I cannot make myself understood upon this point? I do not even assert that your laws against seduction and the like are not necessities of your present system, just as the patrol organization, the violation of the Post Office, and the hanging of abolitionists are necessities of slave-holding, and just as an army of spies and the censorship of the press are necessities of European despotism, so long as either is to remain.

If two cats are tied up in a bag, the tendency of this "too close connection" will be toward contest and clamor. You will probably have to choke them to keep them tolerably quiet. If the bag is, then, assumed to be a necessary institution, to be maintained at all hazards, and if quiet is also a desideratum, the choking will also remain a perpetual necessity. Even when the discovery is made—and it is to this point that I ask your special attention—that the cats are well enough disposed to be quiet if you will let them out, it may still be necessary to keep your fingers on their throats until the bag can be cautiously and safely untied, the cats extracted, and a little time allowed them to become convinced of their prospective good treatment. If an existing bad system cannot be changed at once without some bad consequences, they are to be charged, not upon the right system which is to follow, but upon the remaining influence of the old and vicious one.

I would have the order of society so founded on a scientific knowledge of the nature, organization, and purposes of man, and of that Divine law which overrules and irradiates all, that there shall be no thief, no burglar, no maimer, and no murderer; and I take the burden of proof upon myself to show, that the principles are now known, in accordance with which it is just as practical to have such a society, as to have the "Pandemonium" we now have. This whole harvest of gallows-birds is the fruit of your tree, not of mine, and while you continue to produce them, it belongs to you to provide for them. I do not even deny that you may know better than I what is necessary to that end.

I come now to your statement of principles. 1. "Man has no moral right to do wrong." I deny this proposition, if by Wrong is meant Expediency, as distinguished from Abstract Right, or Principle. I hold to Expediency just as religiously as I do to Principle itself. Yet every expedient which deviates from abstract principle, or the final right, is, in the higher sense, wrong. I hold it, then, not only innocent, but a positive duty, often to do one wrong thing because another wrong thing has been done. I refer you to the apology for your tariff doctrines in my last. I deny your proposition again most emphatically, if by wrong meant what somebody else, or everybody else, judges to be wrong, and which I do not. What wrong is it, then, that I have not a right to do? Is it yours? or Mr. James'? or Louis Napoleon's? or the Chan of Tartary's? or Mrs. Grundy's? or that of the majority of the mob? That is

the vital question which I shall never let you off from answering; and until it is answered, every general proposition you make on the subject will, when analyzed, mean just nothing at all. Who is the Umpire or Standard of Right and Truth?

(TO BE CONTINUED.)

BACKBONE.

BY S. H. PRESTON.

The great disease of humanity has always been a weakness in the spinal column. The world has suffered wofully from lack of backbone. Through all the generations gone there has been only now and then an individual that had the proper stand-up-active element in the back. The mass of mankind are merely mechanized automatons, with hinges at every joint, ready to bend and bow, and cringe and crawl, and turn and twist, at every crack of all the world's little whipper snappers. All up the activity of the ages have been placed popular idols before which the marching millions must render homage or pass under harrows of iron. Peace and paths of pleasantness for those who bowed, contempt and Calvary's crown of thorns for those who stood erect.

In the good old ages of might they had ample appliances for making men supple in the spine. They had wheels constructed especially for taking the stiffness out of a man. Bow or break, was the alternative. And when they found a man who was not quite stiff enough in the faith, they had a rack fixed that would most effectually straighten him. All who would be themselves, think their own thoughts and say their own say, were believed to have altogether too much backbone. They found that a good fierce fire was the speediest remedy for such cases. When a thinker got his back up, that would fetch him if anything would. Good old Saint Dominick founded an institution wonderfully calculated for limbering up unbending backs. For several centuries it did a wholesale business taking the uprightness out of men and women. It never failed. In those times the price of backbone was life; and three millions of human beings paid that price at the *autos-da-fé* of the Inquisition. Ah, backbone was dearer then than now, and yet the world was better stocked with it. It has grown scarcer as the purchase price has cheapened.

The truth is, humanity has been losing its backbone for ages. Mankind has become a contemptible coward. Mrs. Grundy is the Semiramis who sways the world to-day. The Legrees of popular prejudice lash their coffin gangs through all the great slave shambles of society. The earth is becoming peopled with bloodless, soulless, sycophantic serfs and hypocrites. Put all the 1,393,000,000 of the earth's present population into a crucible, reduce them down to Luthers, and how many think you there would be? Ay, how many would have gone into Worms in spite of all the councils of hell and though as many devils were there as tiles on the roofs? How many Giordano Brunos who would have unflinchingly faced the flames sooner than abjure their convictions of truth? How many Galileas, who would have dared to re-affirm their grand discovery before the cruel Christian world, and a second time have braved the torture dungeons of the Inquisition? Ay, how many Thomas Paines, who would have braved the ghastly guillotine in the discharge of duty to a fellow man, albeit he were a culprit king; who would have hazarded the thunders of all the Christian Sinais and all the poisoned shafts of superstition for the sublime prerogative of thinking in advance of their time? Say, how many?

O, but it once needed men with backbone to maintain an opinion of their own. All the grand old path finders in the past, whose unflinching feet left their blood-prints along the rugged road of investigation, had the splendid strength of back to stand up and defiantly cast their gauntlet of battle at the feet of a threatening world. Only for them, mankind to-day would be moping in the night of faith and old chaos.

No man ever lived who was of the slightest worth to the world who lacked the heroic manhood to hold up his head and say his say in spite of all the priests and popes and potentates of this earth. One small man with a staunch backbone can shake the mightiest error, though panoplied with

the power of the ages. Had Luther been weak in the back he would have kept within his convent instead of coping with the banded hosts of Rome. He would have kept on the cowl of the monk and gone to his inglorious grave a poor popish slave. But he had the back for his mission; and so single-handed he hurled back the anathemas of the triple crowned pope himself, and made the mightiest hierarchy this world has known, shake at the sound of his name. Bold, erect, and self-reliant, he will stand out forever in magnificent grandeur among the heroes of humanity.

It required the genuine backbone-grit in the olden time to descend into the gloomy, ghostly old vaults of superstition, and, club in hand, smite the sacred images and break open the creed-barred dungeon doors. The old iconoclasts who went about dealing their swift, destructive blows at the world's sanctified idols in the dark night of priestcraft, were the bravest, the best and the manliest men of which this globe can boast. And there have been such men in every age, upright, strong souled heroes, who would talk their thoughts and stand by the truths they needs must utter. They have been the world's real redeemers, and the world has always crucified them. The Church has never tolerated such men. It burnt them when it possessed the power.

The man who dared stand up and pursue a path of his own was set upon by all the sleuth hounds of superstition. The fiends of fanaticism never failed to follow a man with a back of his own till they broke it. Whenever they found a man with a tongue of his own they tore it out. They tortured to death and tried to rid the earth of every man who thought his own thoughts. The ban of the world is always placed upon every man who asserts his self-hood, or who dares be wiser than his time.

"For him the hemlock shall distill,
For him the axe be bared;
For him the gibbet shall be built,
For him the stake prepared;
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies
Shall desecrate his name."

But thanks to the thousands of such heroes who bared their brave breasts to all the blighting blasts of bigotry and persecution, and who with a splendid courage dared to do and suffer and die, the liberty of thought and speech has been vouchsafed the world to-day. And yet the wronged, and weak, and whimpering would dare not shake off its severed gyves, dare not rise up in all the strong grandeur of untrampled might and independence. The terrible tyranny of majorities is still triumphant, and the great god of public opinion still sits in the world's tribunal and flourishes his tremendous scourge over the prostrate multitude.

Once men would suffer being roasted alive over slow fires sooner than subscribe or submit to what seemed false to them. Now men will suppress their honest, life-long convictions, will surrender the secret, most cherished sentiments of their souls, and without a grimace, will swallow down all the sickening old pills of puerility that the logical quacks may present, rather than be classed with the minority. To day there are hosts of Infidels and Spiritualists who are tongue-tied through fear that an open disclosure of their real opinions would work them injury in their business or influence; men who dare not advertise in a liberal paper nor take one from the post office unless carefully concealed in a wrapper; people who pay for a pew in some popular place of worship they never enter, for the sake of social standing in the community; who patronize church fairs and festivals, lotteries and godly grab bags for the sake of their little groceries and to secure the custom of the brethren for their codfish and molasses; office seekers who will help shingle a meeting house, and who are willing to kiss the parsons' big toe, and gulp down all the creeds and ghosts and gods in the theological factory for the sake of the brethren's ballots. O, 'tis damnable but true. There was never more need of backbone than at present. Without it "the priceless fruit of all the gods will turn to ashes on the lips of men." Men with mighty backs are still needed, men who will stand like mountains of granite in this age of shilly-shally. The world can well afford them now. And it *will* have them. Bigotry must succumb to backbone.

141 Eight St., New York.

The Evils of Mankind and their Remedies.

BY EDWARD NEWBERY, M. D.

All persons desirous of organizing the conditions of human perfectibility, by establishing a community or communities, in which those conditions may be attained, are hereby respectfully requested to correspond with the undersigned, with a view to co-operation.

The producers of wealth are poor, ignorant and degraded. Their condition is but very little better, if any, than that of abject slaves; indeed, they are, in a certain sense, the slaves of passions, which, unregulated and uncontrolled, in the persons of their oppressors and themselves, have given rise to those monopolies of land and labor, transportation, inter-communication, money and love, to the influence of which all human suffering, in the social state, may be secondarily traced.

The law of human perfectibility consists in such cultivation of the human faculties that there may be an equilibrium or balance evolved, thereby enabling human beings more quickly and certainly to discover all truth and more efficiently perform all uses. From the malformation of humanity, originally proceeded the desire to gratify the passions *excessively*, thus begetting the immediate causes of evil referred to. Those causes of evil can be removed only by a strict conformity to the law of human perfection.

Let all, then, who take an interest in the good cause, unite and combine their strength. The true location for principles is the heart that appreciates them. Persons will come together who are in the same spirit. God is perfection, hence the Divine love, will or influence is perfection, progressively improving all things by generation, to ultimate in the creation of microcosms or itself—individual epitomes of the aggregate of all existence—endless being. Obedience to God is practically to devote all time to useful industries, in perfecting each other in balance of proportion in all truth and usefulness; thereby constituting a complete school of integral development, by which all may qualify themselves in all uses to the capability of governing the whole; each contributing to his or her utmost ability, and receiving to his or her utmost necessity, till the evils of humanity are superseded by good.

The co-operators should be temperate in all things, and live in accordance with the laws of health, beauty and the highest good to themselves and others.

While free to compensate the magnetism of each other that the life blood may be absorbed in useful activities, by promoting integral development, it should be expended under divine influence, with the most compensative, in order to secure the harmonization of each other and the production of microcosm of the divine being.

Children should be gradually weaned from their mothers by their playful demand for the society of other children and by attractive education in the public nurseries and schools, where every necessity should be provided them at the public expense, till able to support themselves and refund the cost by their own industry, when they become free members and are qualified to travel and see the world at their own cost, returning at their own pleasure to the better conditions at home.

Spontaneity is the law of increasing evils to death, while obedience to the law of perfection is the only salvation from evil.

In relation to the location of a community the following circumstances should be considered:

1. Climate, its heat, cold, rain, etc.; 2, healthfulness; 3, pure water; 4, productiveness of soil; 5, manufacturing advantages; 6, commercial advantages; 7, preparatory conditions, work done, etc.; 8, quality

of roads; 9, beauty of scenery; 10, moderation of taxes; 11, toleration of neighbors.

But these considerations are for the future. Heaven will provide the best location for the church when the time comes. For the present each one must endeavor to form a group where he or she may be, and correspond with other groups through the medium of a monthly journal, till the groups become sufficiently numerous to locate an integral community, and educate and colonize therefrom.

The co-operators should limit themselves to the plainest necessities of life, as none have a right to superfluities while others are in need of the means of self-support. They should at first organize to purchase the necessities of life at the lowest competitive prices; thus they would be enabled to use the capital and skill of others to their own economical advantage, which would afford them the means and opportunity of taking the next step in reform, namely, the organization of mutual guarantees of self-supporting employment. They should, especially, live with strict economy, in order to accumulate the means of organizing the conditions to perfect the susceptible.

Considerable capital has already been accumulated to be applied to the above purpose, and all persons willing to co-work with the subscriber in the effort to accomplish the object, will address

No. 201 E. 34th Street, New York.

Is Love Unchangeable?

BY B. H. LEWIS.

EDITORS CRUCIBLE: In Mattie's "Home Pencillings," in Vol. 6, No. 21, of the CRUCIBLE, I notice her answer to the very important question—"Can we make our love of long or short duration?" Most companions necessarily grow apart. In the main I believe I approve of Mattie's answer—"Attraction, adaptation and repulsion must be considered. If adaptation is superior to every cause of repulsion, love will be continuous."

Here the subject of adaptation seems to deserve more than a passing notice. I suppose there may be adaptation in some directions, yet not in others; for instance, there may be adaptation on the material plane, but not on the spiritual, and vice versa. There may be physical adaptation but not mental, and vice versa. In freedom, each or all of these adaptations will be manifested through their corresponding attractions; hence in a true order of society where there will be no law, custom or popular opinion to oppose love's natural promptings, and all shall have learned the good, attraction will be the only test or criterion of adaptation, and therefore the only rule of action. Right here let me make myself understood: I not only object to institutions that proscribe the experience of men and women and prostitute the affections, but I object wholly to the present order of society called Christian civilization, as resting on a false basis and developing institutions inimical to freedom and human progress, I therefore have nothing to offer as a modification or amendatory to existing institutions, or a remedy for human woes while living within the precincts of the present order, but would direct all my efforts and devote all my life energies to the introduction of a new order based on and working in harmony with the natural laws of our being.

I say then, little can be done in the existing social order, to control adaptations, hence little to directly modify the duration of love, or prevent companions from growing apart; yet in the new social order for which I labor, much can be done towards the accomplishment of these objects. Mattie hopes

that some genius will give us knowledge concerning sex of soul. I do not offer myself as such; but having been a pupil in the school of Social freedom during the last twenty-five years, and having had somewhat extensive opportunities for experience and observation, I conclude that exclusive companionship—the attempt to bind the affections exclusively to one of the opposite sex—is unnatural, therefore any attempt to prevent the growing apart of exclusive companions will prove abortive. The grounds for this opinion are as follows:

1. I have met with numerous persons who having adopted that doctrine and attempted to carry it into practical life, have proved to their sorrow that as companions they grew apart and their loves were of short duration.

2. Such exclusiveness does not accord with the philosophy of mind, which proves that so far as minds are alike they will attract alike. (See Austin Kent's book on Free Love.) It is a universal law that like causes produce like results.

But what of the new social order? It must be organized on true principles, thoroughly understood and heartily adopted by each and all of the members. There must also be agreement on the method of applying these principles to practice, extending even to the somewhat minute arrangements of domestic life. Evidently all must be mentally developed on nearly the same plane, individually. They will then, in Scripture phrase, see face to face, or seek the attainment of the same ends by the same means. Here is individuality in unity, no forced credal conformity, but a natural blending of like development in harmony, an association of persons who love their neighbors as themselves, doubling all the joys of life by sharing them together like brothers and sisters, or the disciples on the day of Pentecost when "no one said that what he possessed was his own, but they had all things common." The possessive pronoun, singular—mine, must have no place if you would prevent growing apart. Love can only be retained by perpetual winning and not by demanding; though the demand may claim to rest on justice, yet love will not, cannot respond. Policy may prompt appearances, but the essence is preserved only in freedom; it is spontaneous or it is nothing. Love then cannot be perpetual except in perfect unity of interest, aspirations and freedom of response.

I would gladly say more on this subject but I am admonished that you favor short articles.

Accept my hearty appreciation of your worthy efforts, your arduous labors in the cause of freedom.

Brentwood, L. I., New York, June 1, '77.

Free Love a Nonentity.

BY B. B. HILL.

Free Love and Free Lust are terms often used, but little understood. Free Love, as usually rendered, seems calculated to mislead and is evidently a misnomer.

If Free Love was a proper term it would be reasonable to conclude that its opposite exists, that love is or can be bound. Is it not absurd and inconsistent to speak of love in this connection? Is not love Omnipotent in its own potency and freedom? Who can enchain and withhold it from its object? Can you conceive of any bonds that can bid defiance to the law of love? If not, is there any bound love, except in name? If this answer is in the negative, is it not high time this matter was set right and that the people be no more mystified by such ambiguous terms?

It also seems to me that the term free lust is quite as ambiguous and mischievous in its combination as its mate, free love. Is lust in any sense within the domain of free-

dom, or is not the individual, when controlled by lust a slave to the same and if so in what sense is it free lust? It seems to me quite proper to conclude there is no free lust because lust only exists under a condition of slavery.

So with Free Love. It is independent of freedom or constraint and recognizes neither of those conditions, consequently the term Free Love, as rendered by a class of individuals calling themselves free lovers, is a non-entity.

Springfield Mass.

Are You a Pantarchian?

BY P. S. REPLOGLE.

As there seems to be considerable interest manifested as to what *Pantarchy* is, and what its advocates propose to do. I have recently procured, for the benefit of the readers of the CRUCIBLE, information which enables me to make the following statement:

Pantarchy is a new English word, coined by Stephen Pearl Andrews, from two Greek words—*Pantos*, All, and *Arche*, Government, meaning All Government, or a government of all, by all, for all.

By this is meant a practical organization over all human affairs, to culminate in the institution of a single or Universal Government, to which all the existing governments shall become subordinate as branches; this governmental institution to be based upon science and philosophy, that is to say, upon Truth. By government, is not, however, here, meant government in the ordinary sense, but a Rational, Spiritual government, or an organized, practical influence of the thinking aspirational leaders of Humanity; to intervene systematically, for the promotion of the highest principles of statesmanship and social culture, and to serve as Umpire between the special government and the nations.

It is claimed that this system of government, when based upon the wonderful discoveries of Mr. Andrews, would not be mere guess work, by which more paupers and criminals could be manufactured by aristocratic thieves, but a mathematical certainty, just as the mathematician recognized all the applications of arithmetic to be merely different ways, for different purposes, of adding numbers to, or subtracting them from each other; just as he sees in the pair of scales, the pair of scissors, and the propulsion of a boat by an oar or paddle, precisely the same principle—the lever, but so necessarily modified in its application, in each case, as to be unrecognized by the superficial observer. So, if we understand his claim, all arts, all things, are inter-related; are, in fact, so many varied manifestations of one Supreme Law.

This discovery is receiving, privately, the attention of influential parties in this city, among both men and women of culture, general science, and wealth. Private meetings are held and explanations made of the subject. In New York city, Mr. Andrews has received a highly complimentary card, signed by Professor Youmans, President Barnard of Columbia college, Judge Daly, ex-Mayor Opdyke, Park Goodwin, and a dozen other equally eminent men, who have partially investigated Mr. Andrews' claim.

Of course the reader cannot expect, in a short essay, the fundamental principles upon which this discovery is based, but we may at some future time attempt to give it.

Hull's Crucible.

MOSES HULL,
MATTIE SAWYER, } Conductors.
D. W. HULL.

Boston, Saturday, J. 1877.

Hull's Crucible is Independent and Progressive, devoted to the interests of no sect or party. Its editors solicit short, pithy articles on any subject germane to the interests of humanity. Lengthy articles will only be inserted when of great interest, or when not crowding too much on other matter. No well-written article will be rejected on account of its sentiments. The *CRUCIBLE* has no room for offensive personalities. Anonymous articles will not be published unless, as a guarantee of good faith, the author's real name is made known to the editors. Rejected articles will be returned only at the request and expense of those who write them.

EDITORIAL CORRESPONDENCE.

Now I am in a quandary! What shall I do? All of the editors of the *CRUCIBLE* are absent. To whom shall I address this? I could address it to the *Devil*, but how would it look? Just think of the long fight the *CRUCIBLE* has made for respectability! and now to yield all it has gained in that direction, by addressing its editorials to the devil, it too much, "that can't be did."

Jokes aside, I am grateful to feel as I do over such matters. I do not believe there is one worker in the office of *HULL'S CRUCIBLE* who was not sent there by the particular angels who have our work in charge. Therefore I feel, yes, I know that if every thing does not go on in the office during the absence of its proprietors exactly as if they were there, it is not because of any lack of earnest endeavor on the part of those left in charge. If they owned the office they could not possibly take more interest in its welfare. Indeed, I strongly suspect that the *CRUCIBLE* will be improved by the absence of its proprietors.

There is no cause for complaint; never did the wheels of reform run more smoothly and with less friction—never did it seem to me that there was more power behind the throne.

I cannot, under the circumstances, bring in an evil report; a healthy growth now seems to attend every department of our work. Our meetings have generally been largely attended and interesting. Many are learning that they were only scared, and have recovered. Some who said, before I arrived in the State, that they would not have Moses Hull in their house, have become my warmest friends.

My Greenback meeting in Dexter, which was announced in my last correspondence, was not largely attended, owing to an Odd Fellow's celebration and other things occupying the attention of the people. The interest was deep, and, as usual, several got their eyes open to the cause of our Financial Panic. When tramps, and others out of employment, generally learn that the cause of their present condition is with our governmental, legislative and executive officers, it is to be hoped they will make the only move left for them; that is, they will become missionaries to educate the voters of America so that a united move can be made on the ballot-box.

Mattie is now with me, and in her Pencilings will tell much that otherwise would have found its place in this correspondence, so I will make my report brief.

Our Greenback State Convention, held at Skowhegan, was, in every sense of the word, a success. Never did a cause grow more

rapidly. The *Boston Journal* is noted for its hard money predilections, and one would hardly expect a report in its columns so candid as the following which I clip from its issue of the 16th inst.:

"The Greenback Party—Convention At Skowhegan—What the Money Men Demand.

SKOWHEGAN, Me., June 15. The State Greenback Convention met at 10 o'clock this morning and was organized by choosing Solon Chase of Turner as Chairman and W. D. Chase of Bucksport as Secretary. The attendance was very large and the Chairman congratulated the Convention upon the rapid spread of the principles represented by the party in Maine. Speeches were made by Rev. Almon Gage of Canandaigua, N. Y., Moses Hull of Boston, Dr. Fillebrown of Winthrop, N. B. Chase of Buckfield, J. M. Todd of Portland, W. R. York of Auburn, C. S. Conant of Lewiston and others.

THE PLATFORM.

A platform was immediately adopted demanding the immediate repeal of the resumptive act of January 14, 1875; that the Government assume its sovereign functions and furnish the people with a currency based upon the faith and resources of the nation in harmony with the genius of our Government and adapted to the wants of legitimate business; that as fast as practicable national bank notes be withdrawn and replaced by a paper money, issued by the Government directly to the people, and be made a full legal tender for all debts, public and private, except when coin is in the contract; that this money shall be received for all duties, dues and taxes, and be interchangeable with a low interest bearing Government bond; that the Government remonetize silver; that the present bonded debt of the country be refunded as rapidly as possible into registered interchangeable bonds bearing a low rate of interest; that as the public domain is the rightful heritage of the people it should not be distributed to speculators or corporations, but reserved for actual settlers, and that there shall be retrenchment and economy in all branches for the public service.

In the afternoon the following State Executive Committee was chosen:

Hon. William Philbrick of Somerset county, Solon Chase of Androscoggin county, J. F. Turner of Cumberland county, J. K. Lovejoy of Franklin county, W. D. Chase of Oxford county, J. W. Hines of Arundel county, Alfred Gatchell of Penobscot county, Dr. J. B. Fillebrown of Kennebec county, Isaac Philipps of Piscataquis county, C. H. McKenny of York county. Rev. H. C. Munson of Skowhegan was unanimously nominated for Governor. A county committee for Somerset county was raised, and several speeches were made and enthusiastically received.

The convention adjourned to evening, when a mass meeting was held and addressed by Rev. A. Gage and others."

It is probable I will enter the Greenback campaign in Maine, a few weeks after our Camp meeting is over.

Mattie and I are now at the house of Mrs. D. B. Shaw, in South Exter, awaiting the arrival of messages per mail and per angels, which shall tell us what to do.

As ever, M. H.

VICARIOUS ATONEMENT: Three Lectures by Joseph Cook Reviewed

BY D. W. HULL.

Mr. Cook, tells us:

"8. That we cannot escape from God;

"9. That harmonization with our environment is the indispensable condition of peace of the soul;

"10. That our environment in this world and the next consists unalterably of God, conscience and our record."

He claims that "Guilt implies an obligation to satisfy violated law," whereupon

he lays down the following propositions:

"22. Guilt in the second sense, or obligation to satisfy the demands of a violated law, may be moved when the author of the law substitutes his own voluntary sacrificial chastisement for our punishment.

"23. When such a substitution is made, the highest possible motives to that Ruler are brought to bear upon the rebellious subject.

"24. If any great arrangement on this principle has been made by the Father, Redeemer and Sanctifier of the Universe, that arrangement meets with exactness the deepest wants of man. It is the highest possible dissuasive from the love of sin, in the sense, not of personal blameworthiness, but of obligation to satisfy the violated law, which says 'I ought.'

"25. Such a great arrangement may, therefore, with scientific exactness be known to be needed as to be called properly the desire of all nations.

"26. The atonement which reason can prove is needed, Revelation declares has been made."

Suppose there had been no law in the universe saying "Thou shalt not kill"—would it not have been right to murder?—would there be a possibility of right and wrong?—Mr. Cook's argument is based upon the assumption that murder is very wrong merely because God said so, and that satisfaction must be rendered only to him; but if God had made no law on the subject the wrong would have been the same—not against God as a lawgiver, to be sure, but against the person or persons injured. How then is the atonement to reach the case? Admitting that God has enacted the law against murder, there was in existence, at the time of the enactment, a law in nature which condemned murder. For this law in nature there is no provision or substitution. No atonement can replace the relations of the murderer and his victim as they were before the murder. The necessity of such a provision does not bring it about though Mr. Cook on April 30th drew the inference that it was provided in consequence of that need.

A curious argument is made, from the following which Mr. Cook seems to give in Bronson Alcott's own morals:

"One day," says Bronson Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the ruler into the hand of that offending pupil; I extended my hand; I told him to strike. The instant the boy saw my extended hand and heard my command to strike, I saw a struggle begin in his face. A new light, sprang up in his countenance. A new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended and the school was in tears. The boy struck once and then burst into tears, and I constantly watched his face and he seemed in a bath of fire, which was giving him a new nature. He had a different mood toward the school and violated law. The boy seemed transformed by the idea that I should take chastisement in place of his punishment. He went back to his seat and ever after was one of the most docile of all the pupils in that school, although he had been at first one of the rudest."

As Mr. Cook, made use of this illustration in the Tabernacle only a few evenings previous, we may conclude that it is a particular favorite of his, and then to disguise the fact that he believed the boy owed the debt to the school and that the teacher paid that debt. He says:

"The master paid the debt of that boy,

you say. I see that the debt cannot be exacted again. I see that the pupil owed the debt to the school and that it was necessary something should be done, and that the school would have gone to ruin if nothing had been done."

And then he sermonizes as follows:

"1. That the master of that school was not guilty.

"2. That he suffered, in the strict sense, not punishment, but chastisement.

"3. That he had power to remove from the pupil the obligation to satisfy the law of the school.

"4. That after he had substituted voluntary sacrificial chastisement on the part of the master for the punishment due to the pupil, you cannot a second time demand punishment from that pupil.

"5. That the pupil's peace before the law of the school is the result not of his own work, but of the master's work; and not of the masters moral influence and general character merely, but of his substitution of chastisement for punishment.

"6. Nevertheless, the pupil must be loyal to the master, and thus, though not saved by works, cannot be saved without works.

"7. That it is not simply the moral influence or character and general example of the master which transforms the boy into the mood of loyalty.

"8. But that this substitution of voluntary sacrificial chastisement for punishment is the force which throws the shuttles that weave a new character in the soul thus delivered from punishment."

Joseph Cook has such a way of multiplying his propositions that instead of making his subject clear, he obscures it. If ambiguity is a gift of God, it is a talent for which he will never be upbraided for learning. We are so faulted for *misunderstanding* orthodox doctrines, we can scarcely undertake to restate a proposition, but we will venture on the above.

1. When a rule of school is violated chastisement is necessary to restore the offender to the relations he had with the teacher before the offense.

2. This chastisement must be visited either upon himself or an innocent person as a substitute.

3. That without the chastisement of the offender or his substitute the law of the school could not be satisfied.

The two last propositions hinge upon the first. But I am not able to understand, how a chastisement will restore the relations between the offender and the teacher, unless it restored the conditions that obtained previous to the offense. Mr. Cook, with all his exactness has never undertaken to explain the difference between restitution and reconciliation. It is not so much an atonement that he is arguing for as a reconciliation. In the case under consideration no chastisement could restore the relations of teacher and pupil as they were previous to the offense but they substituted other relations by which the law of the school was satisfied and the teacher was reconciled. But a person may be reconciled without justice; nor will reconciliation dispense with the penalty. In the case of the pupil and teacher although the teacher suffered the penalty in the letter of the law of the school; he did not suffer the full consequences of the crime. He suffered corporeally while all the remorse fell upon the disobedient pupil. Nor could it be otherwise. It is a law of nature that each person must suffer the consequences of his or her actions, and these consequences cannot be transferred to a substitute. Suppose in the instance of the mur-

derer, mentioned by Mr. Cook, that a vicarious substitute should meet the requirements of the law, it will in no way change the relation of the murderer with his victim or the society he has outraged.

Mr. Cook, warns us continually that there is a difference between *punishment* and *chastisement* and his issue with liberalists is that Jesus was not *punished* but *chastised*—that Bronson Alcott, was *chastised* for the offense of his disobedient pupil. I am willing to admit the correction, for the sake of the argument. If chastisement means anything less than punishment, the substitute fails by the amount of that difference to satisfy the demands of justice; if it amounts to anything more than punishment the substitute has more than satisfied the law and thrown the law in a similar relation to him to that he sustained to it previous to the chastisement. By the amount of the difference between the meaning of these two words there will be a failure to satisfy the conditions of the law.

There is one more point to be noticed in this connection: it will be seen that Mr. Cook has all along ignored the question whether any innocent substitute might not be chastised as a substitute and answer the demands of the violated law. He does not tell us that if Mr. Alcott had called up an innocent scholar and chastised him in place of punishing the offender, it would have satisfied the law. Yet if the principle is logical it must. So in case of a vicarious atonement for our sins, any innocent person who is not himself subject to the same penalty may substitute himself for the sins of one, but no more. In this case, however, all are subject to the same penalty, and none but an innocent inhabitant of another world could satisfy the demands of the law, and this only with respect to one individual.

If the atonement is made by one individual it can only satisfy the demands of Heaven for the sins of one other individual. If Jesus pays the penalty of one person's transgressions, it deprives him of the power of paying the penalty of the transgressions of every other individual. To this statement, I anticipate the following replies, somewhat contradictory to each other:

1. As we have all sinned in Adam, the substitution is only required to cancel the offence of this one individual.

2. Jesus Christ, being at the same time very God and very man, yet without the sins of a man, is capable of substituting himself for all men.

If the first proposition is true, the second is useless, but it proves a universal salvation; for if the atonement reaches the posterity of Adam, there can be no election of persons who are to be excluded from its benefits. In reply to this we have been told that we have the addition of our personal sins to be accounted for, and that the atonement must be extended to cover up all these, but this cannot be. If each repentant individual's sins are to be accounted for, then we must either multiply our sacrifices to correspond with the number of demands upon the atonement system, or chastise the same person for each individual.

And here comes the second proposition. If Jesus is very God, and a transgression of the law is a crime against him, there must of necessity be a third person to satisfy that law. God cannot set as judge and culprit,

pay the penalty to himself and satisfy himself by chastisement upon himself in place of punishment upon the sinner for a transgression committed against himself! Further, if as very God, he dies, since his life is worth infinitely more than the sinner's, he pays an infinite penalty for a finite crime. He brings upon himself a chastisement as infinitely in excess of the punishment due the sinner, as infinity exceeds all the punishment due to all the sinners of the earth. He has paid a penalty to himself which the law never exacted. He has taken not only the pound of flesh, but all the blood that the dissection of it causes.

If Jesus Christ was very man and derived his manhood from his birth, he derived all the consequences of man's transgression that any other son of Adam would derive, and as he inherited Adam's transgression he was liable to the same penalties that any other member of the human family is. He could not offer himself as a substitute for any one else until he had first paid the penalty of a violated law for himself.

(TO BE CONTINUED.)

THE HARVEST IS GREAT.

This is no less true to-day, than when spoken by Jesus. To-day we need reform in prisons, asylums, and almshouses where men and women are whipped, starved and gagged to the disgrace of a civilized people. We need reform in the church, which pays a premium on hypocrisy. We need reform in the State, where laws are made to oppress the weak and to benefit the strong. We need reform in our financial system, which makes criminals, tramps and slaves of the "lower million," to favor "upper tens." We need reform in society, which honors the woman who sells her soul and body for life to one whom she does not love, but who has money and a home, while it curses the woman who dares to change her mode of living to a better one.

In fact it seems we need reform everywhere, and nowhere so much as among reformers themselves. Many of the so-called reformers are just as narrow, bigoted and intolerant as they were before they entered the reformatory field. Should they succeed in making their "hobby" popular they will be just as ready to persecute all other reformers as was John Calvin to roast Michael Servetus over a fire of green oak. Others have entered the field, not because they love justice and truth, but because they could not go elsewhere. Conservatism had no further use for such dead-heads. Others supposed the millenium would shortly come and place them in the centre of attraction. But alas! some have already discovered their mistake and gone back to the "beggarly elements of the world."

I have seen persons who boasted of their superiority over others, claiming they had evolved out of the church into ripened manhood, whom I, in my humble judgement, believed would bear several more such evolutions. Comparatively speaking they were like the wormy apple, which ripens first because it is wormy. Their growth was simply a hot-house growth leaving the mind uncultured, unbalanced and unfit to accomplish the work they had undertaken.

Reformers as a mass may be compared unto a lot of craw-fish which are put into a bag and shaken,—clawing each other. Each one thinks their particular "hobby" is des-

tined to revolutionize the world, and if they can only get the people to accept their teachings the glorious millenium will dawn.

But, thank God! there are a few brave, honest and intelligent souls who love the truth for the truth's sake, and justice, because it is right. They are wise enough to see some great truth in all the reformatory movements of the day and also see their relation to each other. These are the men and women who live for the next generation, but receive the persecutions of the present. These are the reformers who need the sympathy and support of every true man and woman.

Indeed, "the harvest is great and the laborers are few," but must those few toil alone?

P. S. R.

THE RACING BULL.

We once heard of a mad bull who passed along the highway, bellowing, pawing the ground, and manifesting a great desire to meet an antagonist. He came to a high bridge and seeing his own shadow in the water below, and supposing he had found his victim, made a dash over the bridge and was soon astonished to find his own neck broken.

We do not know to whom this story is more applicable than to the New England Theological Egotist, Rev. Joseph Cook.

Any one, who has a heart to sympathize with the Martyrs of the past and the Thinkers of to-day, can not help but feel, while listening to his Monday lectures, or reading them in the daily papers, that, were it in his power he would, for Christ's sake, muzzle every free thinker, burn every medium at the stake, and, by brute force and, authority make every person in the New England states bow to the dictator of the church, and if he could, leave the bones of millions of thinkers to whiten the beautiful meadows of New England. Eyes dimmed with the dust of superstition; his face wrinkled with passion; his mouth gory from feasting on the hearts of Liberalists, he would dare to proclaim the will of God! Dare? aye! and with sinewy hands bind the unfortunate Infidel to the rack; turn the tightening screws; thrust the heated iron into his flesh; tear the quivering nerves with white-hot pincers, shrieking fiend-like in the ear of the victims, "Believe or be damned!"

This language may seem rather strong to some, but not to those who remember that Mr. Cook has not hesitated to enter the sepulcher of the great reformer whom all true men reverence, Theodore Parker, and with one of his balderdash "eloquence" attempt to blot Mr. Parker's name from the pages of history. Leaving Mr. Parker he proceeded to malign the Tyndals, Huxleys and other liberal scientists of the day, the "latchet of whose shoes he is not worthy to unloose."

At the sunset of life, Mr. Cook will come to the bridge which crosses the beautiful river of life, and, beholding his own errors in the pure waters below, he will, rather than to meet any adversary, dash over the bridge and the world will know Joseph Cook no more; while Theodore Parker, Huxley, Tyndall and all the truly great thinkers will still be crowned with the wreaths of eternal truth.

P. S. R.

No man can be provident of his time who is not provident in the choice of his company.

CULTIVATE consideration for the feelings of other people, if you would never have your own injured.

Correspondence.

Letter to E. H. Heywood.

Dear Sir:—You well know by this time that I am an ardent and admiring friend of the New England Free Love League. Your way of handling the Free love question is in striking and pleasing contrast to the loose and crude ideas of the Chase-Woodhull sort of people. I am therefore a little anxious to know whether I can agree with you on an important question involved in this controversy. I refer to the matter of "adultery."

I understand you to be in favor of the repeal of all laws against adultery. I do not agree with you. I think adultery (properly defined) most despicable. It is never committed except by cowards and knaves, and should be severely punished, if we are to have law at all. Of course adultery is sexual intercourse where, at least, one of the parties to the act is married to a third party.

I deny the right of society to hold individuals in uncongenial relations. It is an outrageous impertinence to declare people married when they wish to be free. So I do not call people adulterers who are outspoken opponents of marriage, and who have publicly declared their former marriage relations dissolved. It may be said, that is adultery which the law declares to be adultery. Very well; but if I refuse to call it so, how is the law to help itself? What I want is a broad distinction made between those who are the pronounced opponents of marriage, and those who violate it while tacitly, at least, professing to believe in it. Hence my way would be, instead of asking for the repeal of the laws against adultery, to demand that the declared opponents of marriage be exempt from their operation.

I cherish the utmost abhorrence for the confounding of Beecherism with Free love, which Woodhull, Chase & Co. have so extensively abetted. I am not now raising the question as to whether there should be any law, but the advocates of marriage believe their should be, and that marriage should have its protection. Now I think I can employ myself more profitably than in efforts to secure immunity to hypocrites who would gladly evade the punishment they would meet out to others.

I wish the women-owners to understand that Free-lovers do not propose to tamper with their property. I would not myself give a married woman so much love as would be necessary to save a hyena from dying of a broken heart. I do not propose to contribute to the high premium now paid on hypocrisy. I do not wish people saved in their sins, but from their sins. I do not wish to make the condition of married people more comfortable.

I wish to see the lines clearly drawn between Free-lovers and married people. Not that there is any trouble in disposing of that abominable idea that there is any similarity between Free-lovers and Beecherites, which so many loose-jointed, pseudo Free-lovers have encouraged, but there are some of the most courageous and faithful workers who seem to be groping their way in uncertainty as to whether they are married, or whether they are working for the abolition of marriage. Notable among these are our valiant friends Mattie Sawyer and Moses Hull.

But a few months ago (see CRUCIBLE Oct. 14, 1876) Mattie Sawyer said, "for the present we are married." And Moses Hull, only a few months ago (see CRUCIBLE Jan. 13, 1877) speaks of marriage, etc., among Free-lovers, describes a free-love wedding, and carries the idea that the thing to accomplish is the passage of a "general law" allowing parties to "marry and divorce themselves." Now people who talk this way only see "men as trees walking." I was very glad when Warren Chase and Victoria Woodhull threw off their thin masks and came out on the side of marriage. Their influence as professed exponents of Free love was pernicious, and their valuable work as agitators they can do just as well outside. "They went out from us, but they were not of us." But Moses Hull and Mattie Sawyer, I verily believe, belong with us, and I hope they will soon get settled inside the lines. My hopes of Leo Miller were exceedingly high. Though a late comer, he seemed to have the true ring, and to be making rapid strides towards Free love; but alas! he, too, has settled down into the slough of "true marriage."

Now if the adultery laws could be amended as I propose, and as justice and decency demand, we should very soon find out who were married and who not. If my logic is faulty please set me right.

FRANCIS BARRY.

"Who Shall Lead the Way?"

In the CRUCIBLE of June 9th appeared a communication written by John Willcox, headed "Who shall lead the way?" With others, including S. P. Andrews and V. C. Woodhull, he classes me, and speaks of me in the following terms: "Dr. Edward Newbery who approaches nearer the divine plane of human perfection than any man in the social ranks, renders his work imperative by adhering to the doctrine of self-sovereignty or assumed leadership, instead of securing the same through the franchise." Now, disclaiming all the perfection he ascribes to me, his criticism upon my leadership does not seem to be applicable to my case. There seem to be three ways among men to attain to leadership, as follows: (1), one nominates himself and is recognized; (2), he is nominated as at a primary election, or by acclamation; (3), the spirits nominate him. Of these methods I prefer the first, because it is the proper way to make oneself known to his fellowmen, since without such introduction he cannot receive any other nomination, and the direct way towards the goal is always the nearest and the best; besides there is good authority for it. Mr. Ralph Waldo Emerson says: "If any man has a talent for righting wrong, for combining a hundred private enterprises to a general benefit, let him in the country town or in Court street, put up his sign-board, 'Mr. Smith, Governor'; 'Mr. Johnson, Working-King'!" Then a primary election nomination, as things go, might not be an honest or voluntary act, as every body knows. And a nomination by spirits, such as Mr. Willcox thinks he has received, is especially suspicious. For this, too, there is good authority. Emanuel Swedenborg says (in his *Spiritual Diary*):

"Spirits relate things exceedingly fictitious. When spirits begin to speak with man, he must beware lest he believe them in everything; for they say almost anything; things are fabricated by them and they lie—They are extremely fond of fabricating; and whenever any subject of discourse is proposed they think that they know it, and give their opinions one after another alto-

gether as if they knew; and if a man then listens and believes, they press on, and deceive and seduce in diverse ways, for example, if they were permitted to tell about things to come, about things unknown in the universal heaven, about all things whatsoever that man desires, yet they would tell all the things falsely, wherefore let men be ware lest they believe them."

Again, in his treatise on the *Sacred Scripture*, published in the London "New Jerusalem Magazine" in 1790, he says:

"It is generally believed that man might be more enlightened and become more wise, if an immediate revelation was granted him, by means of converse with spirits and angels; but the reverse is the case.

"Permission is not granted to any spirit nor to any angel to teach any man on this earth in divine truths; every man is in a society of spirits as to his affections and as to his thoughts thence denied, in which society *his mind is as it were present with them*; wherefore spirits speaking with man, speak from his affections and according to them. A man cannot converse with spirits unless the societies in which he is be first renewed, which cannot be done except by a reformation of his will; because every man is in society of spirits who are in the same religion with himself, wherefore when the spirits converse with him, they confirm whatever the man has made a part of his religion. Quaker spirits confirm what is of Quakerism, Moravian spirits whatever is of Moravianism, and so forth. Hence proceed confirmations of the false which can never be extirpated."

I quote the above sayings merely by way of caution, not wishing to be understood as fully endorsing them. "By their fruits" seems to me the best rule by which to judge both spirits and men. Let every one do what seems most likely to attain the highest good and look to God for approval and progress.

EDWARD NEWBERY,

New York, June 15th, 1877.

Wardwellism.

[The following is an extract from a sermon on "Prison Reform," delivered to a large audience by Rev. Burnham Wardwell. Ed.]

"I am often asked what business I have to look after prisoners, paupers, tramps and the insane; very good people often tell me I had better mind my own business. And perhaps I had, and would, were it not for the fact that these same persons tell me and others that prisoners, paupers, tramps and the insane are well cared for.

"Of a truth I say, and am prepared to prove, that the most cruel punishments ever inflicted on human beings in this nation have been inflicted on prisoners. The most depraved neglect has been on paupers; the most unchristian depravity on tramps; and the most diabolical deeds of darkness on the insane. Massachusetts in her inhumanity is not second to any State.

"Read, if you please, the report of the Westboro' Reform School. Twenty-five authorized whippers, sixty odd thousand lashes administered at that institution in twelve short months! gagged for hours and even days in succession. I will not go into the particulars, but will only say, send to your State House and get the sworn facts which were forced from the wicked doers themselves.

"Westboro' Reform School is not the worst institution in Massachusetts. No, Tewksbury State Almshouse is worse. Eighty-two infants sent to Tewksbury during the year 1876, and seventy of them enter a paupers grave in twelve short months. The prison is a disgrace to humanity, a mockery before God. Hundreds, yes, thousands are buried annually in the State of Massachusetts, old men and women, as well as little children, without anything like the appearance of a christian burial. Not one word of prayer nor one funeral note sounded. Thousands of paupers suffer for food. Understanding my duty towards such persons as I do, I mean to be heard. I believe God hears me.

"I can't name any, so called, religious paper that will hear me. Moses Hull publishes a paper which is always open to me. The day is not far distant when other papers will be glad to hear from me. Clerks of courts and police officers call the name of many persons on this side of Jordan, who may be called by the King Himself on the other. It would be funny if Moses Hull should be called to an everlasting seat on the right hand of God, while very many of the Rev. D. D. gentlemen who never saw a poorhouse bed-bug, bad food, gags, nor whipping posts were ordered to depart. Well, we shall see. The book is either true or false. I believe it is true; and God being my helper I'll do my best to change the treatment towards prisoners, paupers, children in Reform Schools, for tramps and the insane—joining hands with those who help me most."

Report of Grove Meeting.

The Northern Wisconsin Conference held their three days meeting in Princeton, June 8, th, 9, th, 10, th.

We have met the obstacles and circumstances that have made the inharmony heretofore, and they are crushed out forever. Success, such as never was before accomplished at a Northern Wisconsin Spiritual meeting, is ours. Glory to the Immortal Hosts!

Capt. H. H. Brown of Michigan, was the only speaker present, and I would say to people who have not had the pleasure of listening to his masterly eloquence and logic, they should improve the first opportunity of doing so. The subjects discussed by him during the Convention were as follows:

Friday, P. M., Socialism; Saturday, A. M., Love and its Relations; Saturday, P. M., Review of Life's Lessons; Sunday, A. M., Compensation—contrasting the idea of Justice and Equivalence with Salvation and Atonement, a masterly effort, and well received by an intelligent audience—Sunday, P. M., Myself and my Neighbor.

In consequence of rain the sessions Friday, P. M. and Saturday, A. M., were held in the house of Bro. Scovel who manifested his large-heartedness and generosity by furnishing accommodations for fifty to seventy-five people, throughout the Convention, and half that number of horses. Many of the friends came a distance of forty to fifty miles; among this number was J. L. Frost and family, and Dr. A. B. Severance who by his geniality and large-heartedness added largely to the interest of the meeting.

In conclusion we would say to those who stayed away, thinking thereby to make it a failure, you were never more mistaken. The meeting adjourned with the best of feeling, to meet in Omro, on the 14th, 15th and 16th of Sept. next, where all interested in the great reforms Spiritualism teaches will be most cordially welcomed by the Omro Spiritualists.

DR. A. B. SEVERANCE, Pres. Pro Tem,
DR. J. C. PHILLIPS, Sec'y.

Fruit as a Medicine.

The importance to health of eating plenty of fresh, ripe fruit at this season of the year cannot be too strongly argued. Not imported tropical products, but the fruit of our own latitude and climate. Not green or rotten fruit. All the patent pills and half the physicians' prescriptions for average human indisposition are for one simple purpose—to drain the system of dead and injurious matter. Headache, dullness, sluggishness, fever and two-thirds of the symptoms which precede some form or other of disease have their origin in imperfect human drainage. With a very large proportion of people a certain consumption of ripe fruit will regulate this economy. It is better than any pill, for the action so induced is regular and constant in proportion to the supply. At best, the action of any drug is spasmodic. It is only a choice between two evils. Fruit is a food and medicine also, recommended by the pal-

ate. It nourishes and cleanses. Yet thousands of people live on year after year whose daily experience is that of "not feeling very well," whose sole trouble is more or less constipation. The burden of their diet is meats, salt and fresh, bread and potatoes. Thus they go on perpetuating their misery and ignorant of the simple remedy within their reach. Or to effect the necessary action they use citrate, pills, aperients and, occasionally, when an extra stoppage with all its disagreeable symptoms occurs, a dose of salts and senna, rhubarb or "blue mass." Of course a long neglect of the clogged-up system render such remedies imperatively necessary. The range of fruit is large. Apples, pears, peaches, berries of various sorts, prunes, and all of these dried for winter consumption. Try this remedy. Cut loose from doses, doctors, citrates and pills. Study the working of your own system. No doctor can do this for you. It is your own house, and you should best know how to take care of it. Don't despise allusion to these plain, homely facts. Your strength of body and mind, your cheerfulness of temper and clearness of head, your skill in doing business, driving bargains and making money, all depend very much in keeping the drainage of the system in as perfect a condition as possible. Napoleon attributed the loss of his first battle to a clogged stomach. Many a man has failed at the trying hour because his blood was clogged with impurities. When blood is one-third dead matter the man or woman is also one-third dead. Moral courage, confidence, decision, wit, presence of mind, good address, powerful magnetic influence and the right word and action at the right time and place, depend for their force, vigor and presence very much on proper bodily conditions.—*The Graphic*.

The Basis of Money.

All property is the product of labor. Wealth being an accumulation of property, must of necessity be the accumulation of the products of labor. Money being considered property, or the representative of property, must of necessity be based upon labor. Every dollar, or fractional part of a dollar, put into circulation, should represent a certain amount of labor that has actually been performed. Money, then, must be based upon labor as all other property is. Not a dollar of money should be put in circulation that is not based upon labor. Under the old system of banking this was not the case. Banks were allowed to issue notes which passed as money, that represented no amount of labor whatever. Gold and silver are supposed to represent the amount of labor required to obtain them from the mines and are therefore the real representatives of labor, in this respect. But when the banks issue three or four dollars in notes to one of specie held in their vaults, they are forcing upon the people a sham instead of a reality. They are giving the people as money that which has no substantial basis whatever, but which represents no labor, and is therefore a fraud. The greenbacks that have been put in circulation do represent labor. Every dollar that was issued by the Treasury was to pay for services rendered by the people during the war. It represents the work done by the soldier, the farmer, the mechanic, the merchant, and the manufacturer. Thus it will be seen that every dollar of greenbacks represents an amount of labor that was performed by the people in their efforts to save the Government and the Union. This makes greenbacks genuine money, based upon labor, as all money should be. The National banknotes that are now in circulation, on the contrary, are not based upon labor; they are based upon bonds that represent labor. The money in circulation should be based upon labor, and be issued by the Government, and be made a legal-tender for all debts, public and private. This would give us a substantial, unchangeable, unfluctuating basis for our currency, and we cannot possibly have such a basis until we eliminate all forms of money not based upon actual work.—*True Republic*.

Medium's Directory.

MRS. L. E. NEWELL, Clairvoyant, 120 Tremont Street, opp. Park Street Church, Boston. 524

MAGGIE J. FOLSOM, Medical and Business Clairvoyant, 41 Dover Street. Business hours from 9 A. M. to 3 P. M. 64 tf

J. WM. and SUSIE W. FLETCHER, Trance Mediums, 7 Montgomery Place. Circles every Sunday at 7.30. 6.1tr

E. A. SAWTELLE, Piano-forte and Organ Tuner. Fifteen years experience. All work warranted. Orders may be left at the CRUCIBLE office or at Ditson's 451 Washington St. 6.1tr

D. R. C. C. YORK, Eclectic, Magnetic and Clairvoyant Physician. Is successful in magnetic treatment of all forms of disease. Office and residence No. 31 Chapman Street, Boston, Mass. 6.1tr

CLAIRVOYANCE—MRS. REBECCA MESSENGER diagnoses Disease, Delineates Character, and reads Future Destiny. Terms: \$1.00 each, if present; by letter, \$2.00. Address her at Aurora, Kane Co., Ill., P. O. Box 1071. v11 tr

MARY A. CHARTER, Spiritual, Clairvoyant, Trance, Writing, Test and Business Medium. Developing Circles, Friday, 2.30 P. M., and Sunday Meetings at 10.30 A. M. Will visit the sick at their homes. Business hours from 9 to 12 A. M., from 1 to 5 P. M. 31 Chapman St. Boston. 6.8 tr

MRS. DR. PLUMB, 63 Russell St., Bunker Hill District, will give Business, Clairvoyant Examinations and Treatments for Disease, or will visit Patients at their homes. Hard times prices her motto. Business Questions answered at a distance for \$1.00 and return stamp. Satisfaction given, or money refunded. 1363w.

STRANGE TO TELL.

Dr. N. H. Dillingham,

After fifty years study and constant practice of medicine, is now

PERMANENTLY LOCATED

at 21 Indiana Place, Boston, where he will continue the general practice of medicine, feeling himself competent to deal more successfully with

ALL FORMS OF DISEASE

than anyone in practice. His house being well fitted up for taking care of the sick, he now proposes to

OPEN AN ASYLUM

for all forms of disease, giving especial attention to CANCERS, TUMORS, AND ALL BLOOD DISEASES.

Special attention to midwifery and all diseases of women. Also courses of medicine as by the Thompsonian Theory will be administered scientifically. Jan. 1, 1877. 6.1p4*

D. W. HULL, M. D.,

518 1-2 CONGRESS ST.,

PORTLAND, MAINE,

MAGNETIC AND BOTANIC PHYSICIAN.

CHRONIC DISEASES OF ALL KINDS A SPECIALTY.

CANCERS REMOVED WITHOUT THE USE OF A KNIFE.

Patients too far off to visit him in person should enclose \$2, and send name, age, complexion and locality.

PROGRESS vs. FASHION.

An Essay on the SANITARY AND SOCIAL INFLUENCE OF DRESS. By Mary E. Tillotson. A valuable pamphlet on woman's dress—should be read by everybody. For sale by Moses Hull & Co. Sent post paid on receipt of 10 cents.

PHRENOLOGICAL BUSTS.

The Office of HULL'S CRUCIBLE has just received from the manufacturers, a quantity of *Phrenological Busts*—Showing the latest classification and exact location of the Organs of the Brain, fully developed, designed for Beginners. It is divided so as to show each Individual Organ on one side; and all the groups—Social, Executive, Intellectual and Moral—properly classified on the other side. There are two sizes; the larger are sold in a box at 75 Cts. Without a box, 50 Cts. The smaller we sell for 25 Cts, or sent to any address post paid for 25 Cts.

SYNOPSIS OF PHRENOLOGY AND CHART,

Describing the *Phrenological Developments*. For the use of Lecturers and Examiners. Sent from the Office of HULL'S CRUCIBLE to any address for 10 Cts.

ANNIVERSARY THOUGHTS.

A Lecture and Poem by Mattie Sawyer. Price 5 cents. Published and for sale by MOSES HULL & CO.

WOMAN'S WAY OUT.

Opinions of eminent and earnest thinkers on THE EFFECTS OF WOMAN'S FASHIONABLE DRESS. Edited by Ma Tillotson. For sale by Moses Hull & Co. Sent to any Address, postage, paid on receipt of 10 cents.

The Best Offer Yet.

The Question Settled, By Moses Hull, is a volume devoted to the comparison of Biblical Spiritualism with that of to-day. Price \$1.50.

The Contrast Between Evangelicalism and Spiritualism, by Moses Hull, is a volume showing the difference between the Spiritual Philosophy and Evangelical religion—a perfect storehouse of arguments. Price \$1.50.

Which, Spiritualism or Christianity? Is a debate on the merits of the two systems of religion, between Moses Hull and Rev. F. W. Parker. An able work. Price 75 cents.

The Hereafter, by D. W. Hull, Is a Scientific, Biblical and Historical argument on a Hereafter. Price 75 cents.

These four volumes have done more to bring the world to Spiritualism than any others ever written. No one can read them thoroughly and not be able to meet every objection.

Now, we propose to send all these and HULL'S CRUCIBLE (all postpaid) to any address for \$5.

This offer is made because we are anxious to get our facts and arguments before the people.

Send money at our risk in registered letter or by post office order. Address

MOSES HULL & CO., 18 Eliot Street, Boston.

BOOKS FOR SALE AT THIS OFFICE.

For any book mentioned in the following catalogue, address MOSES HULL & CO., 18 Eliot St., Boston.

N. B. We will furnish at Publisher's prices any Liberal books not mentioned in this catalogue.

MOSES HULL'S BOOKS.

The Question Settled: A Careful Comparison of Biblical and Modern Spiritualism.

Price,.....\$1.50.

The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been ably accomplished. The Adaptation of Spiritualism to the Wants of Humanity, its Moral Tendency, the Bible Doctrine of Angel Ministry, the Spiritual Nature of Man, and the Objections offered to Spiritualism, are all considered in the light of Nature, History, Reason and Common Sense, and expressed clearly and forcibly.

The Contrast: Evangelicalism and Spiritualism Compared.

Price,.....\$1.50.

This good sized volume is designed as a companion to the "Question Settled." It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. The following are some of the subjects treated: What is Spiritualism? Comparative Evidence of the Bible and Spiritualism, Teachings of the Bible and Spiritualism, The Mission of Spiritualism; The Cui Bono of Spiritualism; Minor Questions; Acts of the Apostles and Spiritualism; More of the Same; and What is Evangelicalism?

Which? Spiritualism or Christianity? A Friendly Correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.

Price, in Cloth,.....75 cts.
" Paper covers,.....50 cts.

Rev. Mr. Parker is one of the most eloquent preachers and debaters in the West, and has presented his side of the question at issue with more than ordinary acumen; thus enabling Mr. Hull to meet the opposition to Spiritualism in its strongest form. The letters are friendly, logical, witty and caustic. They will not only instruct, but thoroughly amuse those who read them.

That Terrible Question.

Price,.....10 cts.

This radical little work on Love and Marriage is well calculated to provoke thought on these important subjects. The work has gone through several editions.

The General Judgment: or The Great Overturning.

Price,.....10 cts.

This pamphlet is written to show that old things are passing away, and all things are to be made new; that Spiritualism has come for the inauguration of a New Dispensation. This little work is a sequel to "That Terrible Question."

Both Sides: or God's and the Devil's Prophecies.

Price,.....15 cts.

This is a long-range discussion between Moses Hull and Rev. J. E. McLain on the comparative merits of ancient prophets and modern mediums.

The Wolf in Sheep's Clothing.

Price,.....10 cts.

This is an ingenious interpretation of the symbols in the Books of Daniel and the Apocalypse, together with an argument against recognizing God, Christianity and the Sabbath in the United States Constitution.

The Mystery Solved: or "The New Departure" of Victoria C Woodhull, Examined.

Price,.....\$1.00 per doz.; 10 cts., singly.

This is a thorough refutation of the Scriptural interpretations upon which Mrs. Woodhull founds her "New Departure."

Lithographic Likeness of Moses Hull, 12x18 inches square.

Price,.....50 cts.

MATTIE SAWYER'S WORKS.

Mattie's Offering.

Price, reduced flexible cloth, 25 cts.; paper 15 cts.

This little work contains a selection of some of the most spirited songs and poems extemporized by Mrs. Sawyer, at various campmeetings and public gatherings.

The Two Little Shoes (Sheet Music).

Price: 25 cts. \$1.75 per dozen.

This song and music is everywhere pronounced ONE OF THE FINEST PRODUCTIONS OF THE AGE. It is much the same in style as "Little Maid," or "The Golden Star." It will please lovers of poetry and music.

D. W. HULL'S BOOKS.

The Hereafter: A Scientific, Phenomenal and Biblical Demonstration of a Future Life.

Price, in Cloth,.....75 cts.

" Paper Covers,.....50 cts.

In this book Mr. H. discusses the question of the Origin of the Physical and Spiritual Man, making a concise and conclusive scientific argument in favor of the Development Theory. One chapter is devoted to the demonstration of a Future Life by the Occult Sciences. Then follow arguments based on Phenomenal Spiritualism, Clairvoyance, Mesmerism, Somnambulism and the Bible.

Christianity: Its Origin, Nature, and Tendency; Considered in the light of Astro-Theory.

Price,.....15 cts.

In this work there are no less than seven different incarnations and World's Savors brought to light, all of them similar to the Hebrew Christ. He shows that the sign of the Cross, is a Pagan Institution; that the early Christians acknowledged that there was a similarity between Christianity and Paganism, and that the doctrines of the New Testament were brought over from the Pagans.

Spiritualism, a Test of Christianity: or The True Believer and his Work.

Price,.....10 cts.

In this pamphlet the author shows that so-called Christians do not do the works that were promised, and therefore they are not Believers; and that Spiritualists are the only people in the world who have the manifestations promised to Believers, therefore they are the only Christians in the world.

Astrological Origin of the Jehovah-God of the Old and New Testaments.

Price,.....15 cts.

In this work the author shows how a departed human spirit, who had been translated to the Sun and became the presiding genius of that body. Numerous passages are cited to show that the Sun was a Hebrew deity, and therefore when modern Christianity attempts to force its God into our United States Constitution, it is driving us back into Sabeanism, or Sun worship.

The New Dispensation: or The Heavenly Kingdom.

Price,.....15 cts.

This work discusses the subject of the Millennium, and shows that all the biblical prophecies supposed to refer to it, have reference to the Reforms advocated by modern Spiritualists. The doctrine of Individual Sovereignty is shown by the Bible to be a law of the New Dispensation.

The Children: What will Become of Them? An Essay Read before the N. E. Free Love League, Boston, March 26, 1876.

Price,.....5 cts. or 35 cts. per doz.

This is one of the most caustic arguments ever made on the subject. It shows from the statistics of Massachusetts, that over four thousand of the children born in wedlock are provided for by the State, a condition of things which could never occur except through legalized lust.

MISCELLANEOUS.

The Progressive Songster. By Wm. H. Westcott.

Price,.....50 cts.

This is a collection of some of the best and most popular songs of the day, (over 200 pages), arranged for the use of Spiritualists for the Lecture, Circle or Lyceum. These gems are adapted to familiar melodies, and are intended to take the place of more ponderous music books for general use.

The Approaching Conflict. By John Wilcox.

Price,.....\$1.00.

The United States to be overthrown by a conflict of arms and to be succeeded by Military Dictatorship. Out of which will evolve a New Order of things and better conditions will prevail.

The Hollow Globe: or the World's Agitator and Reconciler.

Price,.....\$2.00.

This is a treatise on the Physical conformation of the earth, given through the mediumship of M. L. Sherman, M. D., and written out by Prof. Wm. F. Lyon. It is an intensely interesting volume full of scientific demonstrations tending to show that the earth is hollow, having a pleasant and healthy climate at its interior. 447 pp.

Heathens of the Heath. By Wm. McDonell, Esq., Author of Exeter Hall.

Price, in cloth, \$1.50; paper covers, \$1.00.

This is a radical romance of religious history of past times, showing how the Church has persecuted advanced thinkers. At the end of the book is an appendix for the historical characters of the book. 400 pp.

The Labor Question? What It Is, Methods of Its Solution, and Remedy for its Evils. By Chas. T. Fowler.

Price,.....5 cts., or 40 cts. per doz.

This is a unique little work and should be in the hands of every laboring man.

Specific Payments better than Specie Payments; The Money Question Divested of Verbiage and Technicalities. By E. D. Linton.

Price,.....25 cts.

This 44 page pamphlet is one of the best discussions of the Money Question yet published. It is printed on good paper.

Origin and Progress of the Movement for the Recognition of the Christian God, Jesus Christ and the Bible in the U. S. Constitution. By W. F. Jamieson.

Price,.....10 cts.

This pamphlet is full of extracts from Speeches, Articles and Resolutions, from Editors, Clergymen and Conventions, showing their determination to take away Religious Liberty from the people.

A Discussion about Jesus and Religion, Between Prof. S. B. Brittan and W. F. Jamieson.

Price, flexible cloth, 50 cts.; paper 25 cts.

All who have read Prof. Brittan's "Democracy, Christianity," should peruse this analytical reply.

No Treason. The Constitution of no Authority. By Lysander Spooner.

Price,.....25 cts.

A startling expose of the Fraud, Usurpation and Tyranny practiced on the people through our present Federal, State and Municipal Governments.

THE MONEY QUESTION.

BY WILLIAM A. BERKEY.

An Analysis of the Specie Basis or Bank Currency System, and of the Legal Tender Paper Money System; Together with an Historical Account of Money as it has been Instituted in the Principal Nations of Europe and in the United States.

PRICE,—Paper Cover, \$1.00; Cloth, \$1.50—nearly 400 pages. Three principal chapters in Pamphlet form, 50 cents. Sent by mail post-paid, on receipt of price.

CONTENTS.

CHAPTER I.—The Wealth and Resources of the United States; Why the American People do not Enjoy General Prosperity.

CHAP. II.—Money and its Functions; The Uses of Money; Systems of Money; The Power to Make Money a Government Function; How Paper Money Issued by the Government Represents Value.

CHAP. III.—Banks and Banking.

CHP. IV.—Banks of the Old World.—The Bank of Venice; Bank of Geneva; Bank of Amsterdam; Bank of Hamburg; Bank of England; Bank of Scotland; French System of Finance.

CHAP. V.—Paper Money and Banks of the United States.—Early Colonial Currency; Continental Money; State Banks of Issue; The First Bank of the United States; The Money Panic of 1809; The Money Panic of 1814; The Second Bank of the United States; The Money Panic of 1819; The Money Panic of 1825; The War with the United States Bank; The Money Panic of 1837, 1839, 1841; The Money Panic of 1857; The Suspension of 1861; State Banks of Issue Supplanted by National Banks.

CHAP. VI.—History of the Paper Money Issued During the Rebellion.—The First Loan Acts; Treasury Note Bearing Interest and not a Legal Tender; Full Legal Tender Treasury Note, not Bearing Interest; Secretary Chase's first Annual Report; The First Legal Tender Bill; The Greenbacks; Temporary Deposits in the Sub-Treasury; Certificates of Indebtedness; The Second Legal Tender Act; The Second Annual Report of Secretary Chase; The Third Legal Tender Act, \$900,000,000 Loan Act; The National Bank Bill; Public Debt Statement, 1863; Amount and kind of Paper Circulation, June 30, 1864; Bonds Exempted from Taxation; Greenbacks Limited to \$400,000,000; Fessenden Appointed Secretary of the Treasury; McCulloch Appointed Secretary of the Treasury; Debt and Circulation of the United States, 1865; McCulloch's Contraction Policy; Amount Contracted, July, 1868; Act of Congress Suspending Contract of Greenbacks; An Act to Strengthen the Public Credit; Refunding the Public Debt; Public Debt Statement, November, 1875.

CHAP. VII.—The National Banking System.—Secretary Chase Recommends a National Banking Law; National Bank Bill Reported in the Senate; The National Banking Law; Of the Organization of National Banks; The Profits of National Banks; The Panic of 1873; The Cost of Bank Currency; Failures in the Country since 1863; Extravagance, over Production; An Act to Resume Specie Payment and Make Banking Free to Bondholders; The Little Tariff Bill, an Act to Enable the National Banks to Monopolize the Currency.

CHAP. VIII.—Resumption of Specie Payments.—How Interest on Government Bonds is Paid; The Specie Resumption Act; The Amount of Gold in the Country; Resumption Impossible; The Consequences of Forced Resumption; The Experience of Great Britain in 16. & 23; The Consequences of Forced Resumption in the United States.

CHAP. IX.—A Monetary System Founded Upon Sound Principles.—The Real Issue in the Impending Crisis; An Analysis of the Specie Basis or Bank Currency System of Money; The Cost of the Credit System; Commercial Crises and Money Panics; An Analysis of the Legal Tender Paper Money System; What is a Dollar? Money of Account; The Legal Tender Question; How Much Money a Nation Should Have; How Interest Should be Regulated; The 3-65 Bond Plan; How the Public Notes Put in Circulation; The National Debt; Conclusion.

APPENDIX.—Horace Greeley's Famous Editorial on the 3-65 Bond Plan; The Legal Tender Bill as it Passed the House of Representatives, Feb. 6, 1862; The Legal Tender Act of Feb. 25, 1862; Speech of the Hon. Thaddeus Stevens in the House of Representatives, Dec. 19, 1862; Table Showing the Monthly Range of the Gold Premium since 1862; The French Assignats.

FOR SALE BY

MOSES HULL & CO.,
18 ELIOT STREET,
BOSTON.

Hull's Crucible.

PUBLISHED
EVERY SATURDAY

18 ELIOT STREET, BOSTON.

TERMS:-

ONE YEAR..... \$2.00
SIX MONTHS..... 1.00
THREE MONTHS..... 50
SINGLE NUMBER..... 5

Correspondence, Money and Articles for the CRUCIBLE should be addressed

MOSES HULL & CO.,
18 ELIOT STREET,
BOSTON, MASS.

Editorial Brevities.

A. KELLY PEASE, is lecturing in Ham-
monton N. J.

No taxes are paid on \$173,000,000 of
Church property in New York city.

MATTIE writes from 'way' down in
Maine that she is among kind friends and
having a splendid time,—prejudice never
died so rapidly as since she came there.
She and Moses, may hold a Grove meeting
in Dover, next Sunday.

THE VOLCANO has, for the last twelve
months, tried hard to expose some one. So
far it has succeeded in making only one,
which the public will accept as a true one.
That one is its dead-beat editor who calls
himself Tom-Ri-Jon, and who spirts mud
from his little Volcano.

well known in
this country, and Mrs. Amie Besant, who
have been prosecuted in London for the
publication of a pamphlet pronounced im-
moral, find that it has proved a profitable
advertisement to them. The publication
has increased in circulation from 700, to
100,000.

MOSES AND MATTIE are holding meet-
ings in Maine. For some unknown reason
the Editorials and Pencillings have not
reached us; therefore we shall be compelled
this week to disappoint our readers and ex-
temporize something ourselves. As this is a
new position for us we hope the readers will
forbear.

Later: Editorials are just received, as we
are making up the forms. Will detain the
CRUCIBLE for the Editorial Correspondence
only.

SOME persons who are so anxious to in-
struct the readers of the CRUCIBLE would
please us, if they would, when they get
short of good paper, tear down some old
show bill, lay it on a rough brick, then write
on both sides without paragraphing, turn
the paper, write between the lines, scratch
out every third word and write the proper
one right over it. Then we shall not need to
spend our time trying to read and correct it,
but know at once it was intended for the
waste basket.

We are sorry to be compelled to recall
the announcement that Leo Miller and Mat-
tie Strickland will attend our campmeeting.
It is now doubtful whether they will be
there. Like other reformers, their purses
are light and they are compelled to labor
where they can get the most pay. The ex-
penses of the campmeeting are so heavy
and the distance they would have to come,
so great, that the camp meeting committee
feel that they cannot do as well by the above
named parties as they can do elsewhere.

Our Literary Record.

AMERICAN SPIRITUAL MAGAZINE: A
Monthly Journal, devoted to Spiritualism,
its History, Phenomena, Philosophy and
Teachings, from a Christian standpoint
S. Watson, Editor, Memphis, Tenn.
Terms: \$2 per annum, single copies,
25 cents.

The July No., has the following: The Rich
Man and Lazarus; Prospectus of "The
Voice of Truth;" Christian Spiritualism
in the Light of Rational Criticism; Spirit-
ualism. Some of its Moral and Religious
Aspects; An Address to the Clergy; Re-
ligion and Science; The New Age; Mr.
Peebles' Lecture; The Same Religion;
The Gospel of Christ and The Gospel of
Spiritualism; Spiritualism Exposed;
The Age of Miracles; Antidote; Let-
ter of Inquiry; Novel Party; Organi-
zation; Our Divine Father and Mother-
hood; A Timely Warning; Extract from a
Lecture Delivered at Harmonial Hall, May
27, By Mrs. Shindler; Our Home Circle;
Book Reviews—A Southerner Among the
Spirit;

"TOUCH ME GENTLY, FATHER TIME" is the
title of a new and beautiful song and chorus,
by Charley Baker, author of the famous
"He Holds the Fort of Heaven." Dealers
are ordering it by the thousand. The whole
country will soon be singing "Touch me
Gently Father Time." Any music dealer
will mail you this beautiful song for 40 cts.
Published by F. W. Helmick, 50 West
4th St., Cincinnati, Ohio.

Special Notices.

Universal Reform Campmeeting. The Universal
Shawshen River Grove. Commencing on Wed-
nesday, Aug. 1, and holding over three Sundays.
Arrangements have been made to carry passen-
gers to and from the campmeeting over the Boston
and Main R. R., at greatly reduced rates. Good
speakers, both radical and conservative are being
engaged and arrangements perfected for the most
profitable meeting, to the participants, ever held in
New England.

MOSES HULL, PRES.
MATTIE SAWYER, SECY.
Dr C. C. York, } Ex. Com.
G. W. Keyes, }

New Advertisements.

TERMS OF ADVERTISING.

ONE COLUMN, ONE WEEK,	\$ 10.00
" TWO WEEKS,	17.00
" ONE MONTH,	25.00
" THREE MONTHS,	30.00
" ONE YEAR,	60.00
HALF COLUMN, ONE WEEK,	6.00
" TWO WEEKS,	10.50
" ONE MONTH,	15.00
" THREE MONTHS,	20.00
" ONE YEAR,	50.00
QUARTER COLUMN, ONE WEEK,	6.00
" TWO WEEKS,	3.50
" ONE MONTH,	9.00
" THREE MONTHS,	15.00
" ONE YEAR,	30.00
EIGHTH COLUMN, ONE WEEK,	2.00
" TWO WEEKS,	3.50
" ONE MONTH,	5.00
" THREE MONTHS,	10.00
" ONE YEAR,	25.00
BUSINESS CARDS, ONE WEEK,	75
AFTERWARDS, PER WEEK,	25

SEXUAL PHYSIOLOGY.

A Scientific and Popular Exposi-
tion of the Fundamental Prob-
lems in Sociology. By R. T.
Trall, M. D.

The great interest now being felt in all subjects relating
to human development, will make this book valuable to every
one. Besides the information obtained by its perusal, the
bearing of the various subjects treated, in improving and
giving direction and value to human life cannot be over-esti-
mated. This work contains the most important discoveries in
the Anatomy and Physiology of both sexes; explains the or-
gin of Human Life; how and when Menstruation, Imprega-
tion and Conception occur; giving the laws by which the
number and sex of offspring is controlled, and valuable infor-
mation in regard to the begetting and rearing of children.
This work contains eighty fine engravings, and is written in
the same tone and spirit as the other works by this same au-
thor. It is the best work ever written on the subject.
For sale by MOSES HULL & Co. Price, \$2.00.

TEXAS COMMON SENSE. A large sixteen
page semi-monthly Journal. Devoted to the RISE OF
REASON AND THE DOWNFALL OF FAITH. Motto—
"ONE WORLD AT A TIME." "The Prophet is a fool, the Spir-
itual man is mad—Hoskix: 7. A good newspaper as well,
and contains much information about Texas. Now in its
fourth volume. \$1.50 per annum. Specimen copies five
cents.

Address R. PETERSON,
Editor and Proprietor,
Paris, Texas.

Republic of Industry.

As the signs of the times in the Political world indicate the
approaching dissolution of the American Republic, a deep
and earnest feeling is manifested in behalf of the new move-
ment that is destined to supersede the old, and secure to the
tolling millions all the blessings that result from a well de-
vised Unitary effort. Persons ordering our illustrated pam-
phlet, giving full particulars, will please not forget to enclose
25 cents. Address as above Vineland, N. J.

E. H. HEYWOOD'S BOOKS.

LABOR REFORM. FREE LOVE.
ANTI-TAXATION.

Yours or Mine: Explaining the True Basis
of Property and the Causes of its Inequitable
Distribution. Thirtieth Thousand. Price 15
cents.

Cupid's Yokes: On the Moral and Physio-
logical Aspects of Conjugal Life and Child Pro-
duction, explaining the Principles and Purposes
of the Free Love Movement. Tenth thousand.
Price 15 cents.

Hard Cash: Treats of the Greenback De-
lusion and demands the Abolition of Usury as
the Right of Labor and the Duty of Capital.
Twentieth Thousand Price 15 cents.

Uncivil Liberty; or, the Social Heism op-
posed to Woman Suffrage, the Political Usurpa-
tion of Men over Women. Seventieth Thousand
Price 15 cents.

HULL'S CRUCIBLE.

A Wide-Awake, Spiritualistic, So-
cial, Financial and Labor-
Reform Journal.

Prominent among the reforms advocated in
HULL'S CRUCIBLE are the following:

1. Reforms in Religion.—Such as shall
do away with many of the outward forms and re-
store the power of godliness.

2. Reforms in the Government.—
Such as shall do away with Rings, Cliques and Mo-
nopolies, and put all matters concerning the Govern-
ment of the people into the hands of the people.

3. Reforms Regulating the Rela-
tions of Capital and Labor.—Such as
shall secure to Labor the producer of Capital, the
control of Capital.

4. Reforms Regulating the Rela-
tions of the Sexes to Each Other.—
Such as shall secure to every member of each sex
the entire control of his or her own person, and place
Prostitution, in or out of Marriage, for money, or
any other cause, out of the question.

HULL'S CRUCIBLE joins hands with all Reforms
and Reformers of whatever School, and welcomes
any ideas, however unpopular, calculated to benefit
humanity.

Any thought, the carrying out of which relieves
the oppressed, whether coming under any of the
above, or any other propositions, will find a cordial
welcome in the columns of HULL'S CRUCIBLE.

Those interested in a live Reformatory Journal
are invited to hand in their subscriptions.

TERMS:

One Subscription, one year, \$2.00
" " six months, 1.00
" " three months,50

Address MOSES HULL & CO.,
18 Eliot St., Boston

CRUCIBLE JOB PRINTING OFFICE.

In connection with the CRUCIBLE we have a
good

Book and Job Printing Office,

And are prepared to do various kinds of Job
Printing, such as

BOOKS, PAMPHLETS,

LETTER-HEADS,

BILL-HEADS,

CARDS and

CIRCULARS

At the Lowest Prices.

Address cards, 60 cts. per hundred; Business
cards, \$2.50 per one thousand.

Jobs at a distance promptly sent by mail
or express.

MORAL PHYSIOLOGY.

A TREATISE ON POPULATION,

BY ROBERT DALE OWEN.

This work is one of the first importance, not only as a re-
ply to Malthus, but also as supplying to every father and moth-
er of a family, the knowledge by which, without injury to
health or violence to the moral feeling, any further increase
which is not desired may be prevented, more especially where
the health of the mother, or the diminished income of the a-
ther, imperatively advises no further addition to the number
of offspring. This is illustrated with a frontispiece. Price
including postage, 68 cents. For sale by MOSES HULL & Co.

Physio-Eclectic Medical College.

The Physio-Eclectic Medical College is progressive, and has
for its foundation, scientific facts that are discovered in the
laws of nature. It embraces the very essence of all that has
been found to be good, in every system of Medicine in the
world.

This College has made arrangements to give students (who
cannot attend the lectures) a course of study and lectures by
corresponding with them, and will furnish books for those
who need them.

We will give our graduates positive cures for Carcinoma
or Cancer, Hemorrhoids or Piles, Catarrh, Fits of all kinds,
Chorea or St. Vitus' Dance. We have sold to a few other
physicians the method of cure for Hemorrhoids alone for from
\$100 to \$500. These remedies we give to our students who
graduate.

For a course of lectures and diplomas
with all the specifics \$100.00.
For examination and diploma to those who have
practiced medicine, without specifics \$25.00.

Address, Prof. W. NICELY, M. D.,
672 Sycamore Street, Cincinnati, O

STATE OF OHIO,
HAMILTON COUNTY, } SS.

THIS IS TO CERTIFY, That the Physio-Eclectic Medica
College of Ohio is duly incorporated under the Laws of the
State of Ohio, located at Cincinnati, Hamilton Co., Ohio, that
I prepared their Certificate for Charter for the same, that the
same is recorded in Record Book No. 4, page 195, Hamilton
County Records.
D. HUMPHREYS,
Notary Public, Hamilton Co., O.

Cincinnati, Feb. 9, 1876.

[SEAL]

HISTORIC ART.

THE DAWNING LIGHT.

This beautiful and impressive picture represent-
ing the

Birth Place of Modern Spiritualism,
was carefully and correctly drawn and painted by
the American Artist JOSEPH JOHN.

The price, which heretofore has been \$2 is now
reduced to \$1

THE PACIFIC LIBERAL

Is the only journal on the Pacific coast devoted to Free
Thought, Radical Reform, and the Secularization of the State.
As its name indicates, it is Liberal, its columns being open to
—Protestant and Catholic, Spiritist and Materialist, Theist
and Atheist, Christian and Pagan, Jew and Mohammedan
follower of Buddha, Zoroaster, Jesus, Confucius, or anybody
else. Its editor does not hold himself responsible for the
opinions expressed by others through its columns, nor does
he wish to do other people's thinking for them; he only fur-
nishes this medium, through which men and women of brains
can reason together, that the truth may prevail and men's
minds and bodies be relieved from the curse of religious su-
perstition and nonsense.

Terms—One dollar for Twelve Numbers. Ten cents a
number. Send for Specimen copy. Address all communica-
tions to A. J. BOYER,
113 Leidsdorf St., San Francisco, Cal.

THE WORD.

A Monthly Journal of Reform.

E. H. HEYWOOD, Editor.

The "Word," regarding the subjection of Labor, of Wo-
man, and the prevalence of War as unnatural evils, induced
by false claims to obedience and service, favors the abolition
of the State, of Property in Land and its kindred resources,
of Speculative Income, and all other means whereby Intri-
guers acquire wealth and power at the expense of useful peo-
ple. It seeks the extinction of interest, rent, dividends, and
profit, except as they represent work done, and the repudi-
ation of all so-called debts, the principal whereof has been
paid in the form of interest.

Terms, 75 cents annually, in advance. Address
THE WORD, Princeton, Mass

Republic of Industry.

SADA BAILEY will answer calls to lecture on Co-operative
Industry and reforms—will give all necessary information
in regard to the above movement, and solicit members for the
same. Friends desiring her services can address her at
Vineland, N. J. Other competent Lecturers in the field will
also work for the above enterprise.

THE COMMUNIST

IS devoted to Common Property, United Labor, Mutual Sup-
port, Equal Rights to All—Liberal Communism. Issued
monthly by the Friendship Community. Fifty cents
a year. Specimen copies sent free.

Address ALCANDER LONGLEY,
Ruffalo, Dallas Co., Mo.

THE TRUTH-SEEKER,

Devoted to Science, Morals, Free Thought, and Hu-
man Happiness.

Published weekly by D. M. Bennett, 141 Eighth
Street, New York. Terms \$2 per year.

Liberals, Infidels, Materialists, Spiritualists and all others
desirous of promoting LIBERALISM, in America, should
subscribe for the "Truth Seeker" at once.

THE MATRIMONIAL NEWS.

A Weekly Journal of True Courtship and Marri-
age. (Same size as HULL'S CRUCIBLE.)

Subscription price, \$3.00 Address C. G. HORTON & Co
Publishers. Chicago Ill.